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## **Social Self Concept, Moral Foundation, and Spirituality: A Structural Equation Model on the Intercultural Sensitivity of Philippine National Police, Region XI**

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### **INTRODUCTION**

*Law enforcement agencies around the world are faced with the challenge of serving communities with diverse cultural backgrounds[1]–[4]. Cultural differences can often lead to misunderstandings, biases, and strained relationships between police and community members[5]–[9]. In order to address these challenges and promote a more inclusive and effective approach to law enforcement, it is crucial to recognize the significance of intercultural sensitivity[10]–[12]. Intercultural sensitivity is a concept that has gained increasing importance in today's globalized and diverse society. With the interconnectedness of cultures and the growing presence of diverse populations, understanding and appreciating cultural differences have become essential for effective communication, collaboration, and community integration. In the context of law enforcement, intercultural sensitivity plays a vital role in promoting positive interactions between police officers and diverse communities, enhancing community trust, and ensuring fair and equitable service delivery[13], [14].*

Social self-concept refers to how individuals perceive themselves concerning others. It encompasses aspects such as social responsibility and social competence[15]. A positive social self-concept can contribute to an individual's ability to empathize, communicate effectively, and engage with people from different cultural backgrounds[16]–[18]. It forms the foundation for building respectful and inclusive relationships within diverse communities. Moral foundation, on the other hand, shapes an individual's ethical beliefs and values[19]–[22]. It includes principles such as care, reciprocity, loyalty, respect, and sanctity. A strong moral foundation that emphasizes fairness, empathy, and respect for others can greatly enhance intercultural sensitivity[20], [23]–[25]. By embracing these moral principles, law enforcement officers can approach their interactions with individuals from different cultures with openness, fairness, and respect. Additionally, spirituality plays a significant role in shaping individuals' perspectives and behaviors. Spirituality involves a belief in something beyond oneself and a sense of connectedness to others and the world. [20], [21], [26]–[30].

Understanding the relationship between social self-concept, moral foundation, spirituality, and intercultural sensitivity is crucial for developing strategies and interventions that promote a culturally aware and responsive law enforcement approach. By exploring these factors, this research aims to shed light on the complex dynamics that influence intercultural sensitivity among police officers. The findings of this study can inform the development of training programs and policies that foster a more inclusive and empathetic approach to policing, ultimately leading to stronger community relationships and more effective law enforcement practices. This research aims to explore the relationship between intercultural sensitivity and

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three key factors: social self-concept, moral foundation, and spirituality. Understanding how these factors influence intercultural sensitivity among law enforcement officers can provide valuable insights into promoting a more culturally aware and responsive approach to policing.

## **METHODOLOGY**

The methodology of this study involved several key components to investigate the relationship between social self-concept, moral grounding, spirituality, and intercultural sensitivity among 400 Philippine National Police (PNP) officers in Region XI. The research respondents were selected using a stratified sampling method from police provincial offices within the region. The sample included officers from each province, ensuring representation throughout the years 2022 and 2023. The inclusion criteria specified a rank of Police Corporal or higher, while officers with the rank of Patrolman/Patrolwoman were excluded. The researchers emphasized the voluntary participation of the respondents and assured them of confidentiality and no repercussions for providing personal information during the survey. To collect data, a triangulated data collection approach was employed, utilizing questionnaires adapted from previous studies. The questionnaires were revised and validated to suit the context of the current police force. The instruments used included the Social Self-concept Questionnaire (AUSO) to assess social self-concept, the Moral Foundations Questionnaire (MFQ-30) to measure moral grounding, and an adapted tool from Bodling et al.'s study to evaluate spirituality. Additionally, an instrument adapted from Fritz, Mollenberg, and Chen's study was used to gauge intercultural sensitivity. The questionnaires utilized Likert scale responses and were designed to measure various aspects of the target variables.

The study followed a quantitative approach, focusing on correlational analysis and employing linear regression analysis and structural equation modeling (SEM). Descriptive statistics were used to describe the characteristics of the study population, while linear regression analysis helped determine the optimal model and investigate relationships between the variables. SEM, a complex statistical technique, was utilized to examine the interconnections between social self-concept, moral grounding, spirituality, and intercultural sensitivity. SEM allows for the exploration of multiple dependent correlations simultaneously. The study aimed to develop and test statistical models and hypotheses to enhance understanding in the field.

Ethical considerations were meticulously addressed throughout the study. Voluntary participation was ensured, and respondents' privacy and confidentiality were prioritized in line with data protection laws. Informed consent was obtained from participants, and the questionnaires were administered with the support of PNP Regional Office XI authorities. The researchers carefully followed ethical guidelines, considering recruitment criteria, risks and benefits, plagiarism prevention, conflicts of interest, transparency, and obtaining necessary permissions. Acknowledgments were given to expert practitioners, the research adviser, thesis panel members, and the Regional Director of PNP Region XI for their contributions and support.

## RESULTS AND DISCUSSIONS

This section presents the study results based on the tabulated data and generated model arranged according to their respective subheadings.

### Social Self-Concept of PNP of Region XI

Table 1 depicts the level of social self-concept of PNP of Region XI, garnering an overall mean score of 4.55 classified as very high accompanied by a standard deviation of .451, indicating responses from the respondents that is clustered. This means that the social self-concept of PNP of Region XI is very high in level.

The mean score garnered by the indicators *social responsibility* is 4.60 described as a very high level with a standard deviation of .501, showing clustered answers from the respondents. This shows that the PNP officers are very highly fulfilling their social responsibility. Furthermore, the indicator *social competence* garnered a mean score of 4.49 declared very high in level, accompanied by a standard deviation of .499, manifesting clustered reaction from the respondents. This shows that the PNP officers possess very high social competence.

**Table 1 Level of Social Self-Concept of PNP of Region XI**

Indicators	Mean	SD	Descriptive Level
Social Responsibility	4.60	.501	Very High
Social Competence	4.49	.499	Very High
<b>Overall</b>	<b>4.55</b>	<b>.451</b>	<b>Very High</b>

An indication that their *social responsibility* is of very high level and best demonstrated by the respondents through involvement in society, contribute to the improvement of the society, exert an effort to fulfill the obligations as a citizen, and being useful in society. This means that the PNP officers are very highly fulfilling their social responsibility. In addition, this implies that as law enforcers, aside from their duty, they have social responsibility as citizens and as human being belonging to the society. The finding supported the idea of Lindell-Postigo et al. (2020) elucidating that social self-concept refers to an individual's perception of his or her social skills in connection to interactions with others with responsibility.

Furthermore, the indicator *social competence* garnered a mean score of 4.49 declared as very high in level accompanied by a standard deviation of .499, manifesting clustered reaction from the respondents. Social competence is best discerned by the respondents when they feel accepted in a group, having harmonious relationship with people, observed that the same people tend to like the respondents, and having lots of friends. This shows that the PNP officers possesses very high social competence. The result coincides with the statement of Ramirez-Granizo et al. (2020) accentuating that how people see themselves about others is based on how they judge their own social competence through activity.

### Moral Foundation of PNP of Region XI

Table 2 displays the level of the moral foundation of PNP of Region XI, having an overall mean score of 4.50 labeled as very high with a standard deviation of .451 indicating clustered

answers from the respondents. This means that the moral foundation of the PNP of Region XI is of a very high level. With a mean score of 4.47, the indicator *care* was gauged very high, accompanied by a standard deviation of .530, indicating clustered reactions from the respondents. This shows that PNP officers have a very high level of *care*. Regarding reciprocity, the acquired mean score is 4.44, declared very high with a standard deviation of .506, indicating clustered responses. This shows that PNP officers very highly adhere to the principle of reciprocity.

**Table 2 Level of Moral Foundation of PNP of Region XI**

Indicator	Mean	SD	Descriptive Level
Care	4.47	.530	Very High
Reciprocity	4.44	.506	Very High
Loyalty	4.52	.499	Very High
Respect	4.53	.491	Very High
Sanctity	4.54	.496	Very High
<b>Overall</b>	<b>4.50</b>	<b>.451</b>	<b>Very High</b>

The moral foundation of PNP of Region XI is of very high level. Care as one of the moral foundations of the respondents was manifested when someone suffered emotionally, concerned about the weak and vulnerable, as well as the cruelty observed from others, compassionate for those who are suffering is the most crucial virtue, when a person hurt a defenseless animal, and know that it's not right to kill a human being. This means that PNP officers have very high level of care towards other people. This also implies that compassion intrinsic to them and even with every human being, the will to exercise it makes the difference. The outcome is in accordance with the concept of Graham et al. (2011) stating that care is built on empathy and compassion. Caring people are attentive to others' pain, plight, and needs. Care is related to benevolence, compassion, and nonviolence.

In terms of reciprocity, it was gauged very high level, wherein respondents express it by being concerned about whether some people were treated differently than others, being affected when someone acted unfairly, being bothered when someone was denied his or her rights, ensuring that everyone is treated fairly, making sure justice is the most important requirement for a society. This shows that PNP officers very highly adhere to the principle of reciprocity. The result conformed the statement of Haidt & Graham (2007) who pointed out that fairness/reciprocity foundation arises from cooperation among unrelated individuals and alliance formation.

In addition, gauged as very high in level, the indicator *loyalty* garnered a mean score of 4.52 with an accompanying standard deviation of .499, discloses clustered responses from the respondents. The respondents best demonstrate their loyalty through actions for the love of country, never do something to betray group, pledge allegiance to the organization, proud of country's history, stick with family, even when they have done something wrong, and be a team player rather than thinking only of oneself. This means that the PNP officers of Region XI highly practice loyalty. This also implies that the best expression of loyalty is defending one's organization against any bashing or discrediting.

Regarding the indicator respect, the garnered mean score is 4.53, labeled as a very high level with a standard deviation of .491, manifesting responses from the respondents classified as

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clustered. This indicates that PNP officers are very highly respected. Respect as one of the indicators was demonstrated by the respondents to never show someone lack of respect for authority, always conform to the traditions of society, never do something that caused chaos or disorder, believe that respect for authority is something all children need to learn, convince that men and women each have different roles to play in society, and adhere to the saying "obey first before complaining." This means that PNP officers are very highly respectful. This also implies that PNP officers know the golden rule "respect and be respected."

Last but not least, the indicator *sanctity* was gauged very high, with a mean score of 4.54 and a standard deviation of .496, indicating clustered responses from the respondents. The respondents maintain the concept of sanctity by never violating standards of purity and decency, never do something disgusting especially in public, do things that God would approve of, people should not do things that are disgusting even if no one is harmed, call some acts wrong because they are unnatural, and chastity is an important and valuable virtue. This means that moral values should be adhered upon to maintain decency in the profession. This also implies that PNP officers showed benevolence to mankind and fear to the Divine Providence.

### **Spirituality of PNP of Region XI**

Table 3 presented the level of spirituality of PNP of Region XI with an overall mean core of 4.49, described as a very high level and having a standard deviation of .490, indicating clustered responses from the respondents. This shows that the spirituality of the PNP officers of Region XI is very high level. With a mean score of 4.47 and a standard deviation of .553, classified as clustered responses, the indicator of spiritual coping is very high. Respondents expressed their spirituality by attending religious services, having desire to be closer to or in union with a higher power, believing that religion is involved in understanding or dealing with stressful situations, then look to a higher power for strength, support, and guidance, take part in other activities at a place of worship, finding necessary strength and comfort in worship, work together with a higher power as partners, and admitted to be spiritually touched by the beauty of creation. This means that the respondents very high level of spiritual coping is stay connected with the Divine Providence. This implies as well that the PNP officers found religiosity as the source of their strength as law enforcers.

As one of the indicators, spiritual beliefs garnered a mean score of 4.50, classified as very high in level with a standard deviation of .536, showing responses clustered from the respondents. The indicator spiritual belief was also gauged very high by the PNP officers declaring that they have the sense of mission or calling in their respective lives, convinced that the events in their lives unfold according to a divine or greater plan; even thinking about how their lives are part of larger spiritual force, and they feel a deep sense of responsibility for reducing pain and suffering in the world. This means that the very high level of spiritual belief on the part of the respondents gives direction to their role as law enforcers.

**Table 3 Level of Spirituality of PNP of Region XI**

Indicator	Mean	SD	Descriptive Level
Spiritual Coping	4.47	.533	Very High
Spiritual Beliefs	4.50	.536	Very High
Religious Practice	4.44	.559	Very High
Spiritual Connectedness	4.54	.531	Very High
<b>Overall</b>	<b>4.49</b>	<b>.490</b>	<b>Very High</b>

Furthermore, the indicator *religious practices* acquired a mean score of 4.44, described as very high in level with a standard deviation of .559, indicating clustered responses. This shows that the PNP officers are highly faithful in their religious practices. Regarding spiritual connectedness, the respondents gauged such indicators as very high in level with a mean score of 4.54 labeled as very high level and having a standard deviation of .531, indicating clustered responses from the respondents. The result showed that PNP officers highly depend on their spiritual connectedness to the Almighty. They claimed that they often read the Bible/Quran or other religious literature, always pray with their families before or after meals in their respective homes, and often pray privately in places other than at church or synagogue. This shows that the PNP officers are very highly faithful in their religious practices. This also implies that belief in the Supreme Being is part of human existence, even among the PNP officers of Region XI.

Regarding spiritual connectedness, the respondents gauged such indicators very highly. The respondents declared that they feel deep inner peace and harmony, the presence of a higher power, and the love of a higher power directly or through others. The PNP officers depend highly on their spiritual connectedness to the Almighty. It also implies that the PNP officers believe in the intervention of God and His protection.

#### **Intercultural Sensitivity of PNP Region XI**

Table 4 manifested the level of intercultural sensitivity of PNP of Region XI with an overall mean score of 4.40, described as very high, accompanied by a standard deviation of .491, classified as clustered responses from the study respondents. This shows that the intercultural sensitivity of PNP of Region XI is very high level. Regarding the indicator interaction engagement, the garnered mean score is 4.48, labeled as a very high level with an accompanying standard deviation of .494, indicating clustered responses. The result disclosed that the PNP officers of Region XI are very highly adept in interacting with people. The high level of respect for cultural differences is gauged with a mean score of 4.46 and a standard deviation of .500, indicating clustered reactions from the study's respondents. This shows that the PNP officers are very highly respectful of cultural differences.

**Table 4 Level of Intercultural Sensitivity of PNP of Region XI**

Indicator	Mean	SD	Descriptive Level
Interaction Engagement	4.48	.494	Very High
Respect for Cultural Differences	4.46	.500	Very High
Interaction Confidence	4.42	.528	Very High
Interaction Enjoyment	4.13	.878	High
Interaction Attentiveness	4.49	.527	Very High
<b>Overall</b>	<b>4.40</b>	<b>.491</b>	<b>Very High</b>

Moreover, the indicator *interaction confidence* disclosed a mean score of 4.42, classified as a very high level with an accompanying standard deviation of .528, showing clustered answers from the respondents. This indicates that the PNP officers very highly demonstrate interaction confidence. When it comes to the indicator *interaction enjoyment*, the garnered mean score is 4.13, described as high-level having a standard deviation of .878 disclosing responses from the respondents that are clustered. This shows that the interaction enjoyment of the PNP personnel is slightly above mediocre or high. Lastly, with a mean score of 4.49 and a standard deviation of .527, classified as clustered responses from the respondents, the indicator *interaction attentiveness* is gauged very high. This shows that the PNP officers' interaction attentiveness is of a very high level.

### **Correlation Analysis of Social Self-Concept and Intercultural Sensitivity of PNP of Region XI**

Table 5 shows the correlation analysis of social self-concept and intercultural sensitivity of PNP of Region XI. All the indicators of the dependent variable, intercultural sensitivity, namely, interaction engagement, respect for cultural differences, interaction confidence, interaction enjoyment, and interaction attentiveness, are correlated with all the indicators of the first independent variable, social self-concept, namely social responsibility and social competence ( $p\text{-value}=0.000<0.001$ ). Overall computation manifested an r-value of 0.715, indicating high correlation, and a p-value of 0.000, which is lesser compared to the level of

**Table 5 Correlation Analysis of Social Self-Concept and Intercultural Sensitivity of PNP of Region XI**

Intercultural Sensitivity	Social Self-Concept		Overall
	Social Responsibility	Social Competence	
Interaction Engagement	.618** .000	.672** .000	.715** .000
Respect for Cultural Differences	.581** .000	.717** .000	.718** .000
Interaction Confidence	.604** .000	.682** .000	.712** .000
Interaction Enjoyment	.277** .000	.333** .000	.338** .000
Interaction Attentiveness	.599** .000	.674** .000	.705** .000
<b>Overall</b>	<b>.600** .000</b>	<b>.692** .000</b>	<b>.715** .000</b>

\*\*\* $p<0.01$

significance of 0.01. The result showed a significant relationship and thereby rejecting the null hypothesis. This indicates a significant relationship between social self-concept and intercultural sensitivity among PNP of Region XI.

**Correlation Analysis of Moral Foundation and Intercultural Sensitivity of PNP of Region XI**

Table 6 displays the correlation analysis of the moral foundation and intercultural sensitivity of PNP of Region XI. All the indicators of the dependent variable, intercultural sensitivity, namely, interaction engagement, respect for cultural differences, interaction confidence, interaction enjoyment, and interaction attentiveness, are disclosed to be correlated with all the indicators of the second independent

**Table 6 Correlation Analysis of Moral Foundation and Intercultural Sensitivity of PNP of Region XI**

Intercultural Sensitivity	Moral Foundation					Overall
	Care	Reciprocity	Loyalty	Respect	Sanctity	
Interaction Engagement	.690**	.737**	.719**	.738**	.764**	.816**
Respect for Cultural Differences	.743**	.746**	.657**	.726**	.760**	.813**
Interaction Confidence	.676**	.676**	.651**	.700**	.672**	.755**
Interaction Enjoyment	.307**	.421**	.472**	.383**	.384**	.439**
Interaction Attentiveness	.705**	.709**	.634**	.713**	.691**	.773**
<b>Overall</b>	<b>.697**</b>	<b>.748**</b>	<b>.724**</b>	<b>.737**</b>	<b>.739**</b>	<b>.815**</b>
	<b>.000</b>	<b>.000</b>	<b>.000</b>	<b>.000</b>	<b>.000</b>	<b>.000</b>

\*\*\*p<0.01

variable, moral foundation, namely care, reciprocity, loyalty, respect, and sanctity (p-value=0.000<0.001).

Overall computation manifested the computed r-value of 0.815, indicating a high correlation. At the same time, the p-value of 0.000 is lower when compared with the level of significance of 0.01, showing a significant relationship between the two variables resulting in the rejection of the null hypothesis. It could be declared, therefore, that there is a significant relationship between the moral foundation and intercultural sensitivity among PNP of Region XI.

**Correlation Analysis of Spirituality and Intercultural Sensitivity of PNP of Region XI**

Table 7 displays the correlation analysis of spirituality and Intercultural Sensitivity of PNP of Region XI. All the indicators belonging to the dependent variable, intercultural sensitivity,



namely interaction engagement, respect for cultural differences, interaction confidence, interaction enjoyment, and interaction attentiveness, are disclosed to be correlated with all the indicators of the third independent variable, spirituality, namely spiritual coping, spiritual beliefs, religious practice, spiritual connect (P-value = 0.000<0.01).

**Table 7 Correlation Analysis of Spirituality and Intercultural Sensitivity of PNP of Region XI**

Intercultural Sensitivity	Spirituality				Overall
	Spiritual Coping	Spiritual Beliefs	Religious Practice	Spiritual Connect	
Interaction Engagement	.740**	.706**	.712**	.701**	.788**
	.000	.000	.000	.000	.000
Respect For Cultural Differences	.746**	.738**	.697**	.696**	.793**
	.000	.000	.000	.000	.000
Interaction Confidence	.699**	.694**	.711**	.678**	.767**
	.000	.000	.000	.000	.000
Interaction Enjoyment	.374**	.306**	.406**	.332**	.391**
	.000	.000	.000	.000	.000
Interaction Attentiveness	.708**	.656**	.699**	.663**	.752**
	.000	.000	.000	.000	.000
<b>Overall</b>	<b>.737**</b>	<b>.692**</b>	<b>.733**</b>	<b>.690**</b>	<b>.786**</b>
	<b>.000</b>	<b>.000</b>	<b>.000</b>	<b>.000</b>	<b>.000</b>

\*\*\*p<0.01

Overall, the computation disclosed an r-value of 0.786, manifesting a high level of correlation. In contrast, the p-value yielded 0.000, which is lesser when compared with the level of significance of 0.01, showing a significant relationship. It can be declared, therefore, the rejection of the null hypothesis and surmise that there is a significant relationship between spirituality and intercultural sensitivity.

**Significant Influence of social Self-Concept, Moral Foundation, and Spirituality towards Intercultural Sensitivity of PNP of Region XI**

Table 8 manifests the significant influence of the independent variables towards intercultural sensitivity of PNP of Region XI with computed F-value of 30.312, R-value of .436, adjusted R value of .189 and p-value of .000 showing to be lower compared to .05 level of significance, it is apparent therefore that the independent variables influences intercultural sensitivity. Clearly observed from the data that the adjusted R2 value of .196 emphasizes that independent variables influence intercultural sensitivity by 19.6%. The difference of 80.4% are characteristics not included in the present study.

**Table 8 Regression Analysis Showing the Combined Influence of Social Self-Concept, Moral Foundation, and Spirituality on Intercultural Sensitivity of PNP of Region XI**

	B	S.E.	$\beta$	t	Sig.
(Constant)	.207	.144		1.432	.153
social self-concept	.140	.052	.128	2.692	.007
moral foundation	.490	.070	.451	7.012	.000
spirituality	.301	.057	.300	5.323	.000
R	.436				
R <sup>2</sup>	.196				
$\Delta R$	.189				
F	30.312				
$\rho$	.000				

Note: \*\* $p < 0.01$

The particulars on the findings of the influence of independent variables to intercultural sensitivity among PNP of Region XI pointed out that social self-concept had standardized and unstandardized coefficients of .140 and .128, t-value of 2.692 and p-value of .000 (Significant); moral foundation had standardized and unstandardized coefficients of .490 and .451, with t-value of 7.012 and p-value of .000 (Significant); spirituality had standardized and unstandardized coefficients of .301 and .300, t-value of 5.323 and p-value of .000 (Significant).

#### **Establishing the Best Structural Model**

This portion depicts the analysis on the interrelationships among resiliency, self-concept, and empathy quotient to the pandemic service performance of the police personnel. Five alternative models are tested to achieve the best fit model of pandemic service performance of the police personnel. Each model has a framework that could be decomposed into two sub models which are measurement model and structural model. The measurement model represents the measure loads on each factor to their latent constructs, while the structural model defines relations among the latent variables. Moreover, the assessment of fit was used as a baseline for accepting and rejecting the model.

As a rule, the researcher establishes the relationship of the causality relationship of the latent variable toward the different latent variables. Furthermore, it institutes the relationship between endogenous and exogenous variables. The moment that the structured model exhibits the suitable fit, it underscores that there is consistency of the empirical relationships among variables inferred by the model. The model parameter estimates entail the magnitude and direction of the relationships among variables.

Table 9 Summary of Goodness of Fit Measures of the Three Generated Models

Model	P-value (>0.05)	CMIN / DF (0<value< 2)	GFI (>0.9 5)	CFI (>0.95 )	NFI (>0.95 )	TLI (>0.95 )	RMSE A (<0.05)	P-close (>0.05)
1	.000	4.884	.864	.943	.930	.931	.099	.000
2	.000	4.293	.898	.957	.945	.941	.091	.000
3	.055	1.545	.972	.988	.983	.973	.030	.230

**Legend:** CMIN/DF – Chi Square/Degrees of Freedom  
 GFI – Goodness of Fit Index  
 RMSEA – Root Mean Square of Error Approximation  
 NFI – Normed Fit Index  
 TLI – Tucker-Lewis Index  
 CFI – Comparative Fit Index

Identifying the best fit model, all the indices included must all fall within acceptable ranges. Chi-square/degrees of freedom value should be less than 5 with its corresponding p-value greater or equal to 0.05. Root Mean Square of Error Approximation value must be less than 0.05 and its corresponding p-close value must be greater or equal to 0.05. Other indices such as a Normed Fit Index, Tucker-Lewis Index, Comparative Fit Index and Goodness of Fit must be all greater than 0.95.

The first generated structural model showed the direct causal relationship of the independent variables, social self-concept, moral foundation and spirituality to the dependent variable, intercultural sensitivity. Some of the computed indices of this model do not reach the acceptable ranges of values, indicating the model is a poor fit. The second generated structural model exhibits the interrelationship of the independent variables: social self-concept, moral foundation and spirituality and its causal relationship on the dependent variable, intercultural sensitivity. This model found to be unfit because all did not fall to the acceptable ranges of values, except CFI (0.957>0.95).

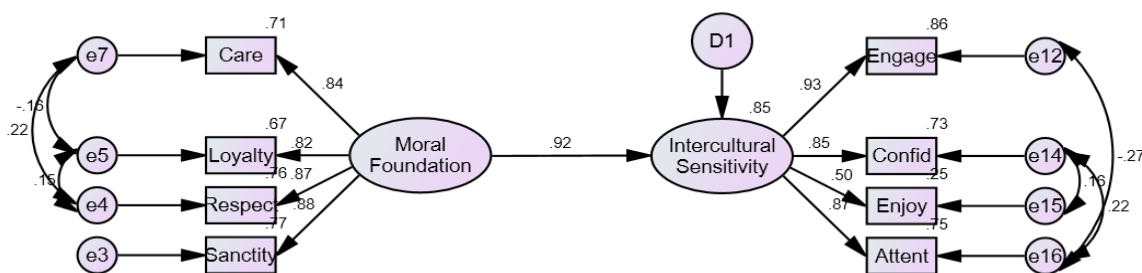


Figure 2. Generated Model 3

Finally, Figure 2 shows the modified model showing the direct causal link of the independent variable, moral foundation toward the dependent variable, intercultural sensitivity, and their relationship with each other. The generated model 3 was found to have indices that show a very good fit to the data as indicated by CMIN/DF= 1.545, p-value = 0.055, RMSEA = 0.030,

p-close= 0.230, and indices such as NFI (0.983), TLI (0.973), CFI (0.988) and GFI (0.972). All indices with their corresponding values were greater than 0.95 or met the requirements of the goodness of fit measures. Since generated model 3 is a good fit model of intercultural sensitivity, this does not warrant further testing to any models. It is therefore stated that the null hypothesis is rejected. It could be surmised that a model best fits the intercultural sensitivity of PNP of Region XI. The model manifested moral foundation as a predictor of intercultural sensitivity. Consequently, moral foundation is the most important ingredient of the police force in attaining the principle of intercultural sensitivity of PNP officers.

**Direct and Indirect Effect**

Three hypothesized (conceptual) models were formulated and tested in this current study. Scrutinizing of variables was critically conducted to provide a premium on the given data. Variables with interval or ratio data were included in the formulation of models. Generated models in this study were supported with theories.

The indirect effects are relationships between predictor variables and dependent variables mediated by passing through one or more variables in between. The extent of the indirect effects is determined by cross-multiplying the coefficients for any path combinations, which connects the predictor variables on the left side with the dependent variable on the right side and culminates by determining the total. The total effect of a certain predictor variable on a dependent variable is the total of its direct and indirect effects.

Table 10 shows the direct effect of the predictor variable to the dependent variable, which is the intercultural sensitivity. The moral foundation has a total effect of .975 on intercultural sensitivity.

**Table 10 Direct and Indirect Effects of the Independent Variables on Intercultural Sensitivity Best Fit Model**

<b>Variables</b>	<b>Direct Effect</b>	<b>Indirect Effect</b>	<b>Total Effect</b>
Self-Concept	.000	.000	.000
Moral Foundation	.975	.000	.975
Spirituality	.000	.000	.000

The calculated model fit is highly acceptable, as shown in Table 10. The chi-square divided by the degrees of freedom is 1.545 with a probability of 0.055. The RMSEA index 0.030 is less than 0.05, with its corresponding p-close .230 > indicating a very good fit of the model to the data. Likewise, the other indices such as NFI (0.983>0.95), TLI (0.973>0.95), CFI (0.988>0.95, and GFI (0.972>0.95). These indices satisfy the requirement of the goodness of fit measures. Moreover, this indicates that generated model 3 is a very good fit model.

**Table 11 Summary of Goodness of Fit Measures of the Three Generated Models**

Model	P-value (>0.05)	CMIN / DF (0<value <2)	GFI (>0.9 5)	CFI (>0.95 )	NFI (>0.95 )	TLI (>0.95 )	RMSEA A (<0.05)	P-close (>0.05)
1	.000	4.884	.864	.943	.930	.931	.099	.000
2	.000	4.293	.898	.957	.945	.941	.091	.000
3	.055	1.545	.972	.988	.983	.973	.030	.230

**Legend:** CMIN/DF – Chi Square/Degrees of Freedom Index

GFI – Goodness of Fit Index

RMSEA – Root Mean Square of Error Approximation

Comparative Fit Index

NFI – Normed Fit Index

TLI – Tucker-Lewis Index

CFI – Comparative Fit Index

The second generated structural model exhibits the interrelationship of the independent variables: social self-concept, moral foundation and spirituality and its causal relationship on the dependent variable, intercultural sensitivity. This model found to be unfit because all did not fall to the acceptable ranges of values, except CFI (0.957>0.95).

### **Correlation between Social Self-Concept and Intercultural Sensitivity, Moral Foundation and Intercultural Sensitivity and Spirituality and Intercultural Sensitivity**

The study examined the correlation between social self-concept, moral foundation, spirituality, and intercultural sensitivity among PNP (Philippine National Police) officers in Region XI. The results revealed significant relationships between each independent variable and intercultural sensitivity, leading to the rejection of the null hypothesis. The correlation between social self-concept and intercultural sensitivity indicated a significant relationship, suggesting that individuals with a stronger social self-concept tend to exhibit higher levels of intercultural sensitivity. Similarly, the correlation between moral foundation and intercultural sensitivity demonstrated a significant relationship, implying that individuals with a well-developed moral foundation are more likely to possess greater intercultural sensitivity. Additionally, the correlation between spirituality and intercultural sensitivity revealed a significant relationship, indicating that individuals who have a higher level of spirituality tend to exhibit higher levels of intercultural sensitivity. Overall, these findings suggest that social self-concept, moral foundation, and spirituality are important factors contributing to intercultural sensitivity among PNP officers in Region XI, as determined by the regression analysis conducted.

### **Significant Influence of social Self-Concept, Moral Foundation, and Spirituality towards Intercultural Sensitivity**

The study aimed to examine the influence of social self-concept, moral foundation, and spirituality on intercultural sensitivity among PNP officers in Region XI. The findings indicated that all three independent variables significantly influenced intercultural sensitivity. A positive social self-concept was associated with higher levels of intercultural sensitivity,

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suggesting that individuals with a strong self-perception in social contexts are more likely to be open and sensitive to diverse cultures. Similarly, a well-developed moral foundation was found to contribute to greater intercultural sensitivity, highlighting the role of ethical principles and values in understanding and appreciating different cultural norms. Moreover, spirituality was found to be an important factor influencing intercultural sensitivity. PNP officers with a higher level of spirituality demonstrated higher levels of intercultural sensitivity, indicating that a broader perspective and a sense of interconnectedness fostered by spirituality contribute to cultural appreciation. Together, these three independent variables accounted for 19.6% of the variance in intercultural sensitivity, while the remaining 80.4% was attributed to unmeasured factors not included in the study.

The results emphasize the significance of promoting positive self-concepts, strong moral foundations, and spirituality among PNP officers to enhance their intercultural sensitivity. Training programs and interventions targeting self-awareness, ethical decision-making, and fostering a sense of interconnectedness with diverse cultures can be beneficial. However, it is important to note that the study's findings only establish a correlation and not causation. Further research is necessary to delve into the underlying mechanisms and potential mediating factors that explain the relationship between these variables. Additionally, future studies could explore other factors and variables to account for the unexplained variance in intercultural sensitivity among PNP officers or within similar organizational contexts.

## **CONCLUSIONS AND RECOMMENDATIONS**

In conclusion, this study provides significant insights into the interrelationships among social self-concept, moral foundation, spirituality, and intercultural sensitivity among PNP officers in Region XI. The findings underscore the high levels of these independent variables and their significant influence on intercultural sensitivity. The analysis revealed strong correlations between social self-concept, moral foundation, spirituality, and intercultural sensitivity, highlighting the importance of these factors in fostering a deeper understanding and appreciation of diverse cultures. Among the three generated models, Model 3 emerged as the best fit model, exhibiting a very good fit to the data based on various goodness of fit measures. This model emphasized the crucial role of moral foundation as a predictor of intercultural sensitivity. The findings suggest that cultivating ethical principles and values within the PNP organization can enhance intercultural competence among officers. It is recommended that interventions and training programs be developed to promote positive self-concepts, strengthen moral foundations, and foster spirituality among PNP officers to further enhance their intercultural sensitivity. Future research should continue exploring additional factors and variables that contribute to intercultural sensitivity, as well as investigate potential mediating mechanisms to gain a deeper understanding of this construct within the context of the PNP and other similar organizations. By expanding our knowledge in this area, we can develop targeted interventions and strategies to foster greater intercultural understanding and sensitivity among law enforcement personnel, promoting inclusivity and effective communication in diverse communities.

Based on the findings of the study, several recommendations can be made to enhance intercultural sensitivity within law enforcement agencies, particularly the Philippine National Police (PNP), in their interactions with diverse communities. Firstly, it is crucial for law

enforcement agencies to prioritize community relations and build trust with residents, especially in areas with diverse cultural backgrounds. This can be achieved by implementing community engagement initiatives and fostering open lines of communication between police officers and community members. Training programs should be developed to provide officers with the knowledge and skills necessary to navigate intercultural interactions effectively. In addition, law enforcement agencies should strive to develop a deep understanding and appreciation of cultural differences. Recognizing and respecting cultural diversity is essential for effective intercultural communication and engagement. Police organizations should invest in cultural sensitivity training that goes beyond mere acknowledgment and recognition, but also focuses on actively respecting and appreciating diverse cultural backgrounds. This could involve immersive experiences, such as cultural immersion programs or partnerships with community organizations representing various ethnic tribes and cultures within the Philippines. By implementing these recommendations, law enforcement agencies, including the PNP, can foster an environment that promotes intercultural sensitivity and understanding. This will not only enhance the quality of interactions between police officers and community members but also contribute to building stronger relationships and more effective crime prevention efforts within diverse communities.

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